Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

Jan 46
Union Theo. Library
Broadway at 120 St.
New York, N.Y.

SEPTEMBER 13 1944

Library of the
UNION THEOLOGICAL SEMINARY
New York

SEP 20 1944

GRAPES OF TRUTH

EARL MARLATT

(Tune: St. Agnes)

"Be of good cheer," the Master said,
I am the vine of life;
Ye are the branches bearing fruit
In spite of earthly strife.

"Be of good cheer," the strife is not
Man against man or God;
Rather must spirit vanquish grass,
Souls rise above the sod.

"Be of good cheer," the Master said,
Ye are the grapes of God,
Yielding the wine of love whose press
My holy feet have trod.

"Be of good cheer," my Father works
In and through all of you;
I am his Son and ye his sons,
Brothers in work to do. Amen.

(Copyright, 1944, by Earl Marlatt)

FOUNDED 1823

"Zions Herald" in Relation to Wider Methodism

Bishop Edwin Holt Hughes

ZIONS HERALD has had a long and influential career as an organ of New England Methodism. That fact is the glory of its past; it is also the promise of its future. The suggested policy, therefore, abides as a fundamental.

But a fine sectionalism is not inconsistent with a fine breadth. Family life is not necessarily a foe to broader associations. Nor is our loyal attitude toward a State an enemy to our love of the Nation. One problem of ZIONS HERALD has always been the balancing of its limited constituency with its ecumenical constituency. Indeed the carrying of any element in the New England conscience to the Methodist people elsewhere depends definitely upon the real appeal that the paper may have for the ampler regions. There must, then, be preserved an independence that is not hostility; a proclamation that does not become a scolding; a charity that recognizes the characteristic, and sometimes intense problems of other sections.

The new editor of ZIONS HERALD has requested that I write briefly of a policy in this important respect. The matter is a delicate one. I must insist that my statement is not a criticism of the paper's past, or a censorious counsel for its future. As a reader of its pages for fifty-three years; as one of its long-time lovers; as an intimate friend of its last three editors; as a resident of New England for twenty-three years; and as a connectional church official for thirty-six years—I have a lengthy preparation as a counselor!

We are all agreed that an independent paper may have a goodly mission for Methodism. Who would deny this in view of ZIONS HERALD's history? I can think of several instances in which the paper carried on a reforming campaign that our official *Advocates* could not have furthered in any vigorous fashion. Of course, this independence could easily be overdone. Some wise men have given up membership in a certain group because the group's representatives created artificial issues! Independence was strained, and gave the impression that a search was made for mixed-up contests rather than for splendid goals. The tradition of ZIONS HERALD is that of a well-considered independence; yet there might be a tendency to apply the intensity of Gilbert Haven in matters that lacked the crisis element of the anti-slavery reform! If there are still social problems that can be settled only by the quick and violent blows of an editional pugilism, we must recognize that the most of our problems are to be solved by the persuasive methods of kindly education.

Editors, too, have a problem that is largely their own. The fact that they have been elected by a General Conference, or by any other official church circle, has made them aware that *Advocates* are not personal organs. Editorial freedom cannot mean that a man can thwart the liberty of an area, or of the entire church. ZIONS HERALD has met this problem better than have some of our official papers. I can recall a distant instance where an *Advocate* became so plainly an organ representing the equation of the editor as to suggest that he was using the funds of the church to finance his own preferences! As an independent paper, ZIONS HERALD has been remarkably free from this unfairness.

Naturally a church publication has a function of correction. If it has a limited official territory, it must avoid any tendency to be more critical of the wider denominational life than it is of the life of its own section. Should we contest against so-called church politics in other Areas, and direct our Editorial Robots to far-away places, we would naturally be accused of playing safe, and of identifying courage with something far less favorable.

There is an even subtler consideration. The Areas of the church differ greatly. Problems differ greatly. Problems do become local or sectional. Those of us who are distinctly New Englanders would not care to have men who were distinctly Southerners press certain views upon us with an unsmiling insistency! There is a fine and hopeful side here. If the immense influence of ZIONS HERALD should be a main factor in giving New England Methodism a noticeable growth due to evangelism; or a most worthy social amelioration caused by editorial and contributed material; or an institutional and missionary passion that worked for Christ's great glory—then surely the mails that carry the paper to the wider areas would be splendidly burdened. This would climax the relation of the paper to the life of the general church.

The new editor is in no small degree the product of my "Washington Area." A child of devoted parsonage parents; a native of Pennsylvania; the namesake of a splendid preacher; an educational son of the border; a son-in-law of the late Charles Wesley Burns, bishop of New England and of the Whole Church—he brings to his editorial work the best preparations.

Continuing the main policy of ZIONS HERALD, he will prove worthy of succession in a distinguished line. So far as I am aware, no editor has been a failure. As Emory Stevens Bucke now takes the tripod as the youngest church editor in America, we have reason to hope that he will make the work of the decades distinguished for efficiency and so become in a lengthy incumbency the oldest leader in our country's religious journalism.

God bless and guide him! Amen!

"Zions Herald" and The Country Church

Professor C. M. McConnell

The Country Church needs an "Advocate"—"One who pleads the cause of another." And this does not mean an occasional story about some country church which has been painted or revived by a new roof. It does not mean a well-reported visit by some church official to an outpost "where some of our missionary money is being spent." This pleading of the cause of the rural church is a serious and important task which has long been left undone. A church paper which undertakes this job of a special pleader for the rural church will find itself in an unoccupied mission field.

But what is the function of such an advocate? What are the things in the rural field which are of vital interest to the people who are the rural church?

Rural-urban relations have been long neglected. A general church paper can interpret the city to the country and the country to the city. It is not enough to report church activities and the achievements of either rural or urban people as unrelated and i and independent. The total picture church's life must be held up to view after week. If a movement of urban comes important and worth writing its bearing on rural life must be point And in the same manner the matters cern to rural people need to be im on urban people.

The changing rural life of the worl be noted and interpreted to rural People who are involved in these c cannot always see their meaning or cance. Someone who has weekly acc the church press should study the ch rural life and report the important fi to rural and urban people alike. F stance, what has the war done to rur and what is happening as men fro armed forces return to village and country? And what about the return defense workers to their abandoned jobs as industry tools up for peace-tim duction? Who can do the research a port the findings on these questions?

The "know-how" of rural church w something which may be handed on written word. There is a mass of inf tion about the everyday work of peo rural churches which should be made able for use by those who do not know somewhere problems which they thin beyond solution are being solved. An information should not merely be abo unusual and the spectacular activities highly gifted worker which cannot be duced under ordinary circumstances.

All of this and more can be done by HERALD without any neglect of the which it can render to its readers wh they are located. It is not being done b church paper which serves a rural o eral constituency. But such service co rendered by other church papers. An limited way this rural emphasis is made by church publicity organs. The of a persistent and organized effort come a real "Rural Advocate" is op ZIONS HERALD.

And in the field of service which HERALD has always operated in a d and powerful manner—that of social ress—there lies a challenge which is and pressing. In all of its long histor paper has dared to speak out and d the entrenched social evils which hang the heels of humanity. It is an indepe paper and its reason for existence lies record of advocacy of causes. Ever causes have had their champion in HERALD. If ever its tongue of prophecy to the roof of its mouth, then it sho permanently silenced. The balanced an and weasel words of the appeaser ca be left to other papers. Let them ta middle of the road which turns out suicide lane.

The rural field reeks with these lost Every evil that humanity has to ove can be found in the quiet countryside small towns in which Methodism ha strength and her future chance for exi Exploitation, neglect of human value trenched diabolism, and a host of other issues wait the voice of alarm and the scourging long overdue. And al healing word may be spoken to the reader. And so we hail ZIONS HERAL this rural field as an advocate. Maybe paper the rural church will find the sought "one who pleads the cause other."

Zions Herald

THE INDEPENDENT METHODIST WEEKLY

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

LUME CXXII ★ BOSTON, *Wednesday, September* 13, 1944 ★ NUMBER 37

Our World for Christ

MILDRED H. KEYZER

e Second National Convocation of the Methodist n Fellowship—sounds impressive, doesn't it? And s.

ht hundred and forty young people and their ad-, as well as missionaries returned from China and ya, Chinese and Japanese Americans, and American n representatives, journeyed from 43 states and Mex- participate in this meeting held at College Camp on hores of Lake Geneva in Wisconsin. Surely this ng was a fine example of interracial friendship and vship, for discrimination was non-existent there.

e keynote address was given by the Rev. G. Ray n, pastor of First Methodist Church, Charlotte, n Carolina. His message, "Does Jesus Have Meaning ife Today?," pointed out that the answer to the ques- s dependent on us. It is our decision and we have ake up our lives about it. This will be very expen- it will take more than we have, but we have the er and we have to live with ourselves.

sses were held twice each day with the following nissions and leaders:

nristian Faith"—Dr. Georgia Harkness, professor at ett Biblical Institute and author of "Religious Living" other books.

he Church"—Dr. Ray C. Petry, professor at Duke ity School.

ocation"—The Rev. T. Otto Nall, managing editor, *Christian Advocate,* and author.

olitical Order"—The Rev. Charles F. Boss, Jr., exec- secretary of the World Peace Commission.

ace Relations"—Robert B. Eleazer, staff member of d of Education.

der the direction of Harold Ehrensperger, editor of *ve,* creative interest groups were held each day. The ose of these groups was to express ourselves in re- us living through the arts. Outstanding leaders in respective fields directed the classes in drama, wor- radio, movies, music, journalism, public relations, and recreation. All were given opportunity to participate in some way in the evening programs.

The Rev. Karl Downs, president of Samuel Huston College, Austin, Texas, and author of "Meet the Negro," delivered the Sunday morning sermon, "On with the Dream." Said Dr. Downs, "Ideals are like the stars—you may not reach them with your hands but you may seek them as your guide and by following them reach your destination. . . . Idealisms motivated by human energy are the things of which the new world will be built. . . . We have selected great dreams and ideals, but we have not expected them of ourselves. . . . There will be as much antipathy and ill will between races as we will stand for—or as much peace and good will as we will work for. . . . . You must wait, seek, search . . . for a living, vital experience with Christ. . . . You can never give Christ to anyone else unless you have first let Him come into your life."

The Rev. Allan Knight Chalmers, pastor of Broadway Tabernacle Church, New York City, and author of "Candles in the Wind" and other books, was the daily morning speaker. He chose as his subject on Saturday "A Job for the Unafraid," and urged us to stand up for our convictions even though all the forces around us seem to be against us. We must act now to destroy "that shroud of color which we as white people have placed around the colored race." In closing, Dr. Chalmers stated, "Men climb mountains on the shoulders of others." We must work now that others may learn by our mistakes and triumphs and thus climb on our shoulders nearer that peak toward which we are all striving.

In his Sunday message, "The Passion of Christ's Spirit," Dr. Chalmers likened our half-hearted attempts at bettering present conditions to "flogging dead horses on a journey to the moon"—horses with no life, a road that isn't there, a place that has no light. We can see that this world for Christ is possible but have not been willing to pay the price. Dr. Chalmers's address on Monday, "The Boundless Courage of God," told us that God is not like a chess-player and we His pawns. We are free to mar His

world, to deny Him. "War is a denial of the Christian way of life." In this world for Christ that we so earnestly want, we must remember that "with God, it's all or nothing at all."

"We are 1000 Methodist youth on a thousand-mile journey," said Dr. Chalmers in his last address on Tuesday morning. Too often we assume that the world we want is the world we had—we don't want the world we had before. That world for Christ which is ahead of us comes by the dangers we accept. We must have prayer with us when we need it most and remember that we are not alone. Christ is always with us. He is in our two hands. "God dropped a spark down into everyone," said Dr. Chalmers, "and if we fan it into a flame, it will grow and light bigger areas." Think what would happen if each of us fanned that little spark into a flame!

Among the other speakers was the Rev. Perry Saito, who told us of Japanese American relocation needs and problems. The National Conference of the Methodist Youth Fellowship has obtained the amount needed to start a hostel for Japanese Americans who are permitted to leave the relocation centers. They will be provided food and shelter for a few days until they can find work. Then they will secure their own housing accommodations, thus making room for others to leave the relocation centers to find places in civilian life again. This is of course a slow process, but if more support were given, think how much faster these fellow Americans could be granted a normal life again.

The Rev. J. Gordon Chamberlain spoke on "Demobilization and Young Adults." He told us what military and civilian demobilization means, the problems of employment and reintegration, both of which face the church today. An outline of strategy for reintegration was presented and many constructive suggestions for churches to follow were given by Mr. Chamberlain.

Evening programs at the Convocation were varied. One, emphasizing drama in religion, was presented by the Gamma Chapter, Wesley Players, of the University of Wisconsin. A program showing music in religion was presented by students and faculty members. Mrs. Perry Saito and Marian Downs, wife of Dr. Karl Downs, were among the soloists. Miss Amber Van, missionary recently returned from China, and a Chinese friend sang a familiar hymn in Chinese, and an American Indian sang in his native tongue. Selections were given by the choir, under the direction of Alvin C. Voran of Centenary College, Shreveport, La. Still another group presented "Viva Voce," speech arts and religion, which was really a professional performance, employing choral speaking, modern dancing, and dramatics, and was directed by Jerry Walker of Station WLS, Chicago. Folk dancing or group singing by the lake usually followed these evening programs.

On Tuesday evening, an "unnamed service of worship" was presented. Outstanding events of the Convocation, key sentences of the speakers, and other phrases and incidents which had been noticeable during the days we were together were woven into one story and presented by the creative interest groups. Choral speaking, rehearsed to perfection, modern dancing, dramatics, music, the choir, all contributed toward making this program one to be long remembered. At the conclusion, the entire cast, followed by everyone in the audience, joined hands and walked up the center aisle and out into the night, singing "The Cause Can Never Be Lost Nor Stayed," continuing until everyone had left the auditorium. No one have come out unimpressed, for a feeling of comrad a sense of belonging to and contributing to that cause for which we all are striving, clung to us as v turned to our tents for the night.

On the last morning of the Convocation, a bu meeting was conducted by Conference President Ne Hester. Resolutions made by the National Confe were presented and voted on. These resolutions, b provided that the National Conference notify Washi of its support of government proposals to feed the ing people in Europe; that local M. Y. F. units stu the earliest possible date the report "The Conditio Peace," including international political order, reli liberty, and other points; that church leaders should representation on community committees, and that tutes for clergymen and vocational guidance be set that youth delegates to official boards have more resp bility in keeping lay members informed about sch ships, training courses, etc.; that we reaffirm the taken by the First National Convocation recommen the use of church property for the furthering of work and not for aiding the war effort.

The Rev. John Irwin was selected to summarize Convocation on Wednesday morning, to help us it as part of a long development in the history of a C tian youth movement." He noted the changes in atti of young people toward the church since the first y meetings in the 20's. Young people have also cha their attitudes toward adults. Where once adults were permitted to take any active part (except financially youth meetings, their help and advice are now welco This perhaps is due partly to a new type of adult le ship and to a realization that we have to win this b all along the line—not just from ages 16 through 23.

"We must have," according to Mr. Irwin, "a feeling this crowd could do anything." When we return to homes, we should get at problems that bring out creative capacities. There is power in the group attended the Convocation, and we should do the dyna creative things, using whatever materials are avail "We should," said Mr. Irwin, "give to those back h the sense that we can do anything together because have the power in a mass movement. . . . We war win our world for Christ because of our religious tion. It will fail unless we go away from here with sense that we are motivated by our religion, not bec we have had a little psychology, economics, etc. We s here and are committed to this new world for Chris cause we are Christians."

Our Convocation set before each of us the choi whether we will stand on the side of the world tod on the side of those who are trying to bring to birt world that ought to be.

With the singing of this hynm,

> Come forth, ye men of every race and nation!
> We are making God's new world for all the sons of
> Our hearts unite in daring expectation,
> For the matchless Lord of life doth tread this earth
> Behold, He comes as first He came
> To write upon the hearts of men in words of living fla
> His spirit of heroic love,
> That one redemptive purpose through this age may m

the Second National Convocation of the Methodist Y Fellowship came to a close, leaving us with the resol that we can and must do everything possible to about "Our World for Christ."

lcohol and Vice as Grave Postwar Problems

J. RAYMOND SCHMIDT

pes are on the increase that the end of the war with ıany and Japan is in sight. Even now Congress is dering legislation for the disposal of accumulated goods, for demobilization of millions of young men ıg in the armed forces and for conversion of our ly expanded industrial system from the manufacture ar machines to such commonplace things as autos, s, refrigerators, flat-irons, electric fans, stoves, etc., ıich there is an acute shortage.

these lines are being written a conference of diplo- : representatives of the four great Allied Nations is ıg under way here in Washington for the purpose ying the groundwork for the erection of an inter- nal agency that everybody hopes will be the means aintaining peace for many years to come. It is the r of all peace-loving people that this and succeeding rences may not fail in bringing permanent peace to r-torn world.

th the coming of peace, America will face two old ems greatly intensified because of the tragic let-down orals growing out of World War II. It will not be gh to contribute our share toward keeping the world ace, and remain indifferent to these perilous prob- at home.

t of the war America will inherit her greatest health em—even greater than tuberculosis and cancer. In tuberculosis caused about 60,000 deaths, while cancer a toll of approximately 150,000 lives. Although it is ılt to determine the actual number of deaths trace- to alcohol, competent authorities estimate that alco- lirectly and indirectly, causes from 200,000 to 300,000 s yearly.

. Edwin Fauver, professor of hygiene and physical ıtion at the University of Rochester, adds his testi- in these words:

eliable statistics indicate that there are at least 600,000 ıic alcoholics and 1,300,000 intemperate users of alco- ı the United States. Alcohol is probably more respon- for poverty, broken homes, illness, crime, and deaths any of our common diseases from which humanity s."

the Roman Catholic Encyclopedia appears this in- ent:

lcohol is of all causes the most frequent source of ty, unhappiness, divorce, suicide, immorality, crime, ity and death."

one questions the increase of drinking during the years. In 1943 America's drink bill soared to more six billion dollars, an increase of 17 per cent over ınd nearly 80 per cent over 1939.

a per capita basis, the 1943 outlay for alcoholic bev- s amounted to $46 for every man, woman and child country as compared with $39 in 1942 and $26 in Thus has the high-pressure educational campaign brewers and distillers succeeded in placing Amer- longside the nations of Europe in the matter of xcessive and harmful consumption of alcoholic bev- s.

H. W. Haggard and Dr. E. M. Jellinek, of Yale ersity, recently stated that some 40,000,000 Americans are drinking today. When the war is over and our boys come back home, the number of drinkers will approximate 45,000,000 or more, thanks to the cooperation of the War and Navy Departments in helping the booze business cultivate the men in the armed forces as potential consumers of alcoholic beverages.

Thus we see the fulfilment of the boast of the Brewer's Digest, as published in May, 1941: "One of the finest things that could have happened to the brewing industry was the insistence of high ranking officers to make beer available at army camps. . . . Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

In view of the foregoing, it requires no stretch of the imagination to visualize alcohol as America's chief health problem in the postwar period. Already drink is responsible for one third of the insurable men and women rejected as unsafe risks for life insurance. Furthermore, the Rockefeller Foundation reports that 20 per cent of the mental patients in American hospitals are alcoholics. In some instances the percentage runs higher. In the case of Bellevue Hospital, New York City, 40 per cent of the admissions are alcoholics, and in Massachusetts 32 per cent of male admissions can be traced to alcohol as the chief cause.

Alongside of alcohol as a postwar problem of the first magnitude come venereal diseases. From time immemorial, these two forces of moral, physical and mental destruction have been boon companions in their work of iniquity.

Never was a greater truth spoken than that credited to the New York Alcohol Authority: "The more alcohol, the more syphilis." With 45,000,000 or more Americans indulging in drink after the war, we can expect increased sex promiscuity with its tragic harvest of venereal infection.

America is going to pay a high price in winning the war. The price will be that of pouring poison into the nation's bloodstream in the form of alcohol and venereal infection. No nation can survive such self-poisoning. France could not; neither can America!

While planning for a durable peace, disposal of surplus war goods, and reconversion of our factories for the production of needed civilian supplies, it wouldn't be amiss for Congress to give earnest and patriotic thought to the matter of controlling or prohibiting alcohol as a beverage.

The LaFollette-Bulwinkle Act gives power to the United States Public Health Service to establish clinics and conduct educational campaigns for the elimination of venereal diseases. However, this salutary law cannot succeed while the organized booze business floods the country with alcoholic beverages, recognized by health experts and police officers alike as the greatest single aid in the spreading of venereal poison.

Congress should assume its share of responsibility for America's future moral welfare. Now is the time for our lawmakers to take the necessary initial steps to survey, impose curbs, and eventually subjugate our country's worst enemies: alcohol and vice.

Zions Herald

[FOUNDED 1823]

EMORY STEVENS BUCKE, Editor

Special Contributors

ERNEST F. TITTLE WILLIAM G. CHANTER
RAYMOND H. HUSE RALPH W. SOCKMAN

Correspondents

CHARLES D. BRODHEAD H. ELLIOTT CHAFFEE
WALTER BROOKS FOLEY

Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

Preaching Which Commands Life

Dr. Harold C. Phillips, pastor of the First Baptist Church in Cleveland, Ohio, is generally recognized as one of the most thoughtful and helpful preachers among the Northern Baptists. His most recently published volume of sermons, "Life's Unanswered Questions,"* is the fourth in which he shares with a wide public the wealth of his parish-pulpit ministry. In his preface he quickly explains that this title does not mean to say that there are no answers to the questions raised, but that there are several answers, a fact which leaves the topics still open to consideration.

"Life's Unanswered Questions" consists of sixteen sermons based on some of the most familiar interrogations in the Scriptures. "Can Ye Not Discern the Signs of the Times?," "Where Is Thy Brother?," "Canst Thou By Searching Find Out God?," and "Why Seek Ye the Living Among the Dead?" are indicative of the range and application of these addresses. In them this Baptist minister touches upon issues which are timeless and therefore timely—the nature of God in these days of suffering, the race question, man's faith in Christ, life's unchanging moral laws and spiritual values, the meaning of life itself, Christian authority, and life beyond the door called death.

Dr. Phillips is well aware of the vigorous but confused currents of thinking which mark the American mind today. He is convinced that the Christian faith is the one abiding solvent for our numerous perplexities. With this assurance he proclaims in persuasive fashion the wealth of the gospel. His is a loftines speech which transcends the labels of liberalism conservatism, of the social as against the individ istic emphasis. Seriousness without heaviness is earmark of this book because the author is more tent on securing a decision in terms of thinking conduct than upon anything else.

* *Life's Unanswered Questions.* By Harold C. Phillips. Harper & Brothers: New York. Price, $1.50.

The New Editor Speaks

My election to this new work has offered one of greatest challenges of the Christian ministry. I s need your prayers and your frank suggestions. attempt an "Imitation d'Hartman" would be futi but on the other hand, if I can keep ZIONS HE as a great independent voice, I shall be most ha ZIONS HERALD is your paper, and I want it to fit needs. You are the subscribers, or stockholders, in 121-year-old venture. As the new editor, I wan serve you well, but I shall need your loyal support interest. God bless us, every one!

Business Then, Too

A gasoline station operator wiped the windsh of a car last week! The driver was so amazed a it all that he had to tell the operator that it was first time any gasoline station attendant had formed that kindly service since the "beginnin the duration." With genuine sincerity the atten replied, "But you see, sir, I want to be in business the war, too!"

Our war-time speed-up has been responsible for curtailing of many services "with a smile," and a us are perfectly willing to abide by that—but busi people would do well to remember that the basic ments of courtesy still have definite relationship the sale of goods. What a business sows *now,* have specific bearing on what that business reaps

Parental Delinquency

The mayor and the police commissioner of ton have both made pleas for the "return to home." The recent shocking rise of juvenile linquency has caused this plea, and on the surfa all seems like "passing the buck" from one ag to another. The home *ought* to be the agency to this problem—but will it? Newspaper and radio vertising encourage women to leave home and work. Tap rooms have no problem in attra women as well as men. Divorce rates continue all-time high. Honestly speaking, can the mayor the commissioner really expect this "back to home" idea to amount to anything?

No city could be better supplied with institu and social agencies to meet its recreational, e tional, psychological, physiological, cultural, and itual needs; and yet Boston is troubled with race crime problems. Would it be taking advantage o editorial page to say that maybe Boston and th

at large should "get to its knees"? It seems quite ous that some new motives are needed in this re. What are parents for? Does our great Chris- tradition sanction the causes for crime? Are we concerned with effects only? Or have we an ation in the matter of causes?

parent who has had no time for the development able home life can hardly expect his child to be . Now is the time for us to reckon with *parental quency*. The Christian church has a mission that it ought to preach, teach, and live!

The Summer Slump

nisters are returning to their pulpits after well- d vacations. Their sermons will be better be- they have had a chance to "freshen up" with reading, perhaps some summer study courses, their bodies and souls will be "recreationed." he sad picture that will spoil much of the fun any parishes will be that old *Summer Slump!* church treasurer, with a worried and withered , will spill out his tale of woe about how people n't been to church all summer and haven't sent eir pledges—the finance committee will whip an emergency session and decide to send out a and make a few calls on the largest contribu- -the minister will face it with good humor and e plan a GIANT MASS BACK-ENVELOPE DAY. In defense of the ministers, let it be said the official board is the agency to decide the er of vacations and suspension of services or sum- united programs, so that all blame can hardly aced on the parson. But why haven't the laymen to church? Why haven't they sent in their ges? This area of the problem is just a matter of business ethics—and there certainly would be roblem at all if we viewed the matter of giving the angle of Christian stewardship. We Protes- cannot be *told* what to give, we must be *inspired* ve. All of which is to say that ministers and lay- alike share a great mutual responsibility—for we "offerings," not "collections," in the church of Christ.

God Deleted

a recent Religious News Service dispatch, the is told of the complaint of Dr. Temple, Arch- p of Canterbury, because newspaper accounts eported nothing he had said about God and had ted "everything that could have been said by heathen." Surely London is not alone in this of newspaper reporting. The sermons that get our Eastern newspapers usually are meagerly ted—and—on the "Obituary Page" at that! ted, many sermons are not worth reporting, but ecular press does organized religion a poor ser- when it fails to speak of the vital emphases and great gospel of the church. If the divorces of movie artists are worth reporting, are not the spiritual cures of equal public concern?

Please, Mr. Dewey!

John Foster Dulles, Governor Dewey's representative at the Dumbarton Oaks conference, has reached an important agreement with Secretary Hull regarding foreign policy. Certainly this whole area of postwar cooperation with other nations must not be cluttered up with politics of small dimensions. Mr. Dulles has rendered the cause of world peace a great service by his agreements with Mr. Hull on the many problems connected with the establishment of an international peace and security organization. Please, Mr. Dewey, keep Mr. Dulles at work on these vital issues!

Roman Catholic Attack on Health Campaign

Leaders of the Knights of Columbus, the Catholic War Veterans, and other Roman Catholic groups have joined in a stiff attack on a proposed advertising campaign to bring venereal diseases into the open. They call this education movement an "affront to the millions of God-fearing American citizens who avoid this filthy disease, not because of any man-made laws, but because they keep the laws of God, the Ten Commandments."

Surely this is odd reasoning on the part of the leaders of the great Roman Catholic Church! Would they call the laws against robbery "an affront"? Or what about laws on murder? There seems to be no offense on the matter of many state laws which duplicate the Ten Commandments. The high rate of venereal diseases, not only in our own nation, but all over the world, makes it necessary for an enlarged program of education and legislation on this detrimental force.

The Good Neighbor Conference

The conference dealing with the problem of anti-Semitism was encouraging. Roman Catholic, Protestant, and Jewish leaders lived together for two days and had ample time to discuss the matters of "cause and cure" for this vital problem. It is obvious that theological unity cannot be hoped for—but it is equally true that civic unity can be achieved. Moreover, it was apparent that democratic unity was a thing to be *lived* and not *legislated*. The rising tide of racial hate in our nation is a sign of spiritual decay! Good Catholics will not tolerate hatred. Good Protestants will not tolerate hatred. Good Jews will not tolerate hatred. Good neighbors may live in different houses and have different types of furniture—but they may still be good neighbors.

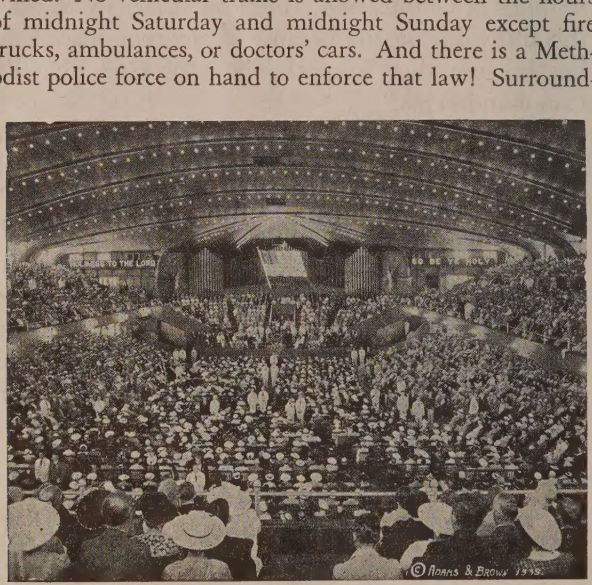
Ten Thousand in Church Last Sunday!

The morning offering amounted to just about $5,000; "Bill" Thompson and his 135 ushers brought it front! "Bill" and his men marched with a type of military accuracy that befitted an offering of $5,000—one of the leading church editors was heard to say, "Boy! Eisenhower never had a moment like this!" All of this took place at Ocean Grove, New Jersey, where for 75 years, the Methodists have been conducting the greatest camp-meeting that the world has ever seen.

For ten days, thousands of people thronged the great Auditorium, *three times a day!* There they heard three of the finest preachers of our time: Bishop Arthur J. Moore of Atlanta, Ga., Dr. Norman Vincent Peale of Marble Collegiate Church, New York, and Dr. Roy L. Smith, editor of *The Christian Advocate.* In addition to this, several hundred would attend the daily "Morning Watch Service" at 7 a.m., the "Youth Service" (mostly older people) at 9 a.m., and then there were the Beach Meetings and Children's Services.

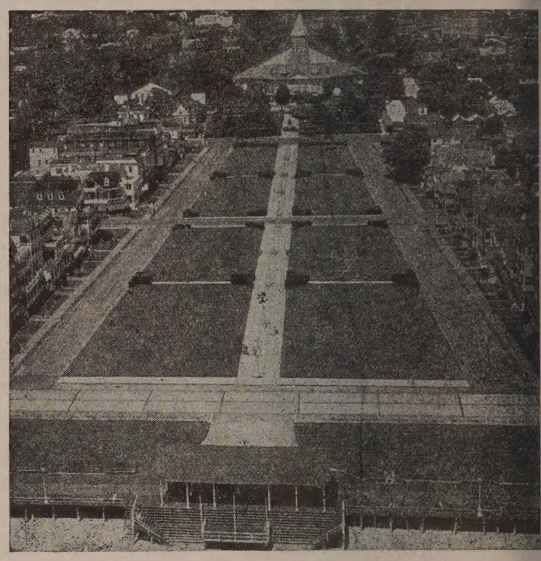
Mr. Walter D. Eddowes was the song leader and he had a magnetism about him that made people sing whether they wanted to or not. His giant choir of more than 300 voices was beautifully trained and sang anthems that could be *heard* and *understood.* The "Gloria" and Handel's "Hallelujah Chorus" were presented with a Methodist fervor that was thrilling.

The old "blue laws" still hold at Ocean Grove because this is one city that is Methodist owned, maintained, and willed. No vehicular traffic is allowed between the hours of midnight Saturday and midnight Sunday except fire trucks, ambulances, or doctors' cars. And there is a Methodist police force on hand to enforce that law! Surrounding communities have been working on ways of breaking down these Sunday restrictions, but the wise fathers who planned Ocean Grove, and the faithful sons who now maintain it, have all matters well in control so that there will probably be no change until Methodism dies. (Incidentally, the prospect of Methodism's dying in and around Ocean Grove seems quite remote!)



Ocean Grove Auditorium

But the important contribution of Ocean Grove is its vibrant and modern kind of evangelism. "Invitations" were given by Dr. Peale to a youth night program: he did not use the sawdust-trail methods, but talked simply to those young people about coming to the altar to indicate their desire to "go deeper" in the art of living good lives. More than 175 very fine-looking youngsters sponded to Dr. Peale's "altar call." It was healthy not one of those young people will ever forget that p tive step to "go deeper." At some of the smaller meeti there were the usual "Victrola-Record-Testifiers," but leaders of the meetings would start a hymn and take of those situations very nicely; for the most part, it refreshing to hear the many expressions of *faith in a*



Ocean Grove Pathway

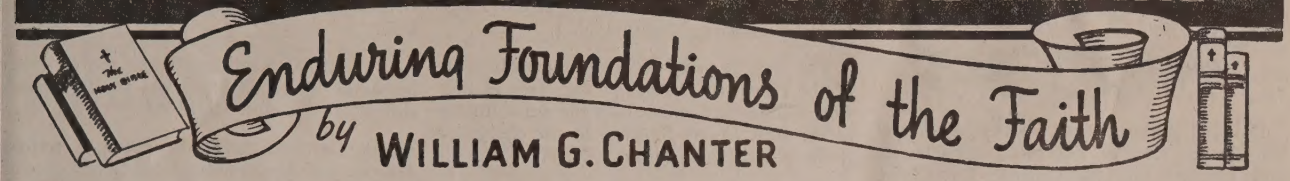
ing God. After all, we certainly "testify" about everyth else we have—why not about religion?

Last year 120,000 people attended the services at Oc Grove, and this year 195,000 attended! Certainly this i cates that people are wanting the sort of spiritual bu ancy which this great institution has to offer. More t 300 persons responded to "invitations" this season an was the sort of spiritual experience that was solid not sordid! It seems to Zions Herald that Ocean Gr has a valuable contribution to make to the spiritual fe of Methodism: no minister could have heard any of sermons by Bishop Moore, Dr. Smith, or Dr. Peale w out catching a great enthusiasm for the mission of pulpit; no layman could have heard those sermons or great music without getting an uplift and a new res for the kingdom of God.

The Ocean Grove Association, a self-perpetuating b is limited to twenty-six members, all of whom must members of The Methodist Church. The Rev. George Henson, superintendent of The Methodist Hosp Philadelphia, is the president of the Association, and Howard W. Selby of the Newtonville (Mass.) Metho Church, is vice-president. All of the men who membership in this group are vitally concerned the progress of Ocean Grove. Their slogan seems be "What our fathers bought and paid for, we maintain!"

Northeastern Methodism ought to be proud of Oc Grove. It is unique in its positive way of doing thi To see 10,000 people happily living together and uni in those great services, is fortifying to one's belief in practical nature of the kingdom of God. Zions He congratulates Ocean Grove on its 75th birthday, and j with thousands of other voices in the hope that this g Christian force may continue on!

THINGS WHICH CANNOT BE SHAKEN



Reading the Bible. First Book of Samuel.

IX. The Book as a Whole.

But Samuel ministered before the Lord, being a child . . . . Moreover his mother made him a little robe, and brought it to him from year to year.—1 Samuel 2:18, 19.

So Saul died, and his three sons, and his armor-bearer, and all his men, that same day together.—1 Samuel 31:6.

Perhaps the first thing that strikes anyone who sets out to survey the First Book of Samuel as a whole is the amazing variety of the stories it contains. It begins with the tender little idyll of Hannah dedicating to the service of the Lord's house the little son who had been given as an answer to prayer. It ends amid the wild turmoil of Saul's last battle on the slopes of Gilboa. Could two more different narratives well be imagined? In between, what a succession of changing scenes are vividly presented to the reader. The downfall of Israel before the hosts of the Philistines is followed by the rise of Samuel, who becomes the king-maker when he anoints first Saul and then David. The career of Saul, the exploits of David, are told with the skill of great masters of narrative. We are witnessing a splendid pageant of heroic struggle for freedom and dominion.

We are witnessing it through the eyes of men who not only were skilled story-tellers but also saw life steadily and saw it whole. We see the great tragedies and the great triumphs, and we see also the pathos of humble life and we do not miss life's comedy either. Hannah, grieving over her childlessness, yearning over the little boy left at Shiloh, is as memorable a picture as the tragic figure of Saul, dying at the head of his devoted army. The angry scorn of David's brothers when he proposes to fight Goliath is quaintly true to life as anyone who has ever been a younger son in a large family knows quite well. Nabal the churl and his disgusted wife are as skilfully drawn as David the hero and his royal bride, protecting her husband from her father's murderous designs. Yet everything is in due proportion. It is a true picture of life at which we are looking.

Now this is worth emphasis, for it is always to be remembered that the Bible is a revelation of human nature and of human life as well as of God and His ways. We are reading the real meaning and seeing the true value of this life of ours when we sit down with the great narratives of the Old Testament. In its power to awaken its readers to the richness and color of life lies not the least of the many-sided greatness of the Bible. To neglect it as our generation is doing means inevitably a cheaper and more shallow view of life than that which the Puritans caught from their constant Bible reading.

Now David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him.—1 Samuel 19:18.

The variety of the book, however, is not only in story and incident. It is also in the depiction of character. Of course it is the superb skill and penetrating insight with which this is done which goes far toward making the narratives so rich in depth. In the verse quoted above are three names, each standing for a character distinctly and clearly drawn. These are no lay figures, moving with the stiffness and artificiality of puppets. Samuel the seer, devoted from childhood to the service of Jehovah and of Jehovah's people, never sparing himself and never sparing others, loving Saul as he anoints him but tearing him from his heart, no matter how great the pang, when once the hero king sinks into greedy self-seeking—here is a great figure emerging from the mists of long ago in clear and majestic outline. And Saul and David, how well we know them—more complex characters than Samuel in their inner struggles of conflicting impulses which wreck the life of Saul and at times make us tremble for David.

It is a very superficial reading of the Bible which makes us see its great men as faultless heroes of another kind than the people we know. The Scriptures paint them in their habits as they lived, as real men, struggling as real men must, with fightings without and fears within, and not always struggling successfully; victorious as they responded to the divine challenge and followed the divine leading, failing when they disobeyed the heavenly vision. No better material for our instruction in the ways of character growth could there be than these pictures of the development and also of the decay of personality.

And the Lord will render to every man his righteousness and faithfulness.—1 Samuel 26:23.

All through the book, however, as all through the Bible, there is the serene assurance that human life has a meaning which is not exhausted simply in its fascinating variety, or in its revelation of the possibilities of character. This life of ours, it tells us, is lived in the sight of God and even for Him it has meaning and it has value. Only as this is clearly seen can life be adequately understood and properly lived. Samuel and Saul and David are called to build the kingdom of Israel, but they are also called to build the kingdom of God. When Saul fails it is because he is not able to rise above the lure of the things which are of the earth, earthy; and when David succeeds it is because he can do that, and see the call of God in the changing demands of life. The base sons of Eli; Doeg, Saul's hangman; Nabal, the churl—these are all sorry figures, but even they are invested with a dreadful significance when we realize that they lived in the same world with Samuel and David, lived in it blind and deaf to the sublimity which God's presence gave to it for those who had eyes to see and ears to hear.

It is an old book, but human nature has not changed in these long centuries. And God has not changed, although we ought to know Him better now. Read in the light of our fuller knowledge, this old book has a richer meaning than it had for those who wrote it. It is a meaning which we cannot afford to neglect.

PERSONS

Bishop J. Ralph Magee, resident bishop of the Chicago Area of The Methodist Church, and chairman of the Crusade for Christ, will preach over many of the stations of the Mutual Network Sunday morning, October 1, from 10.30 to 11 o'clock, EWT. The service will be that of the regular Sunday Mutual Radio Chapel Hour.

Miss Ida M. Moody has left the editorial staff of ZIONS HERALD to be secretary to the bishop of the Boston Area. Through many years Miss Moody has devoted to the HERALD, without reserve, her ability, time, and strength, and has served far beyond the measure of any schedule of office hours or of compensation. She has been a veritable encyclopedia to Methodists and others within and beyond 581 Boylston Street. When a question has arisen which could not easily be answered, the solution has been, "Ask Miss Moody!" As office editor it has been her ambition to have the HERALD as nearly perfect as possible; that she realized this goal is found in the church-wide reputation which the HERALD has for accuracy of fact, news while it is news of persons and events, and typographical correctness.

Word has been received from the War Department that Cpl. Merrill M. Green of Duxbury died July 27 of wounds received two days before while in action in France. He leaves his mother, Mrs. Merrill H. Green, and two brothers, Oliver H. and Edwin T. Green. Cpl. Green was engaged to Miss Marjorie R. MacMullen, daughter of Mr. and Mrs. Stanley O. MacMullen of Newton and Duxbury. Memorial services were held in St. John's Episcopal Church, Duxbury, on Sunday, September 10, at 3 p.m. The Rev. Hamilton M. Gifford of the Newtonville Methodist Church conducted the services.

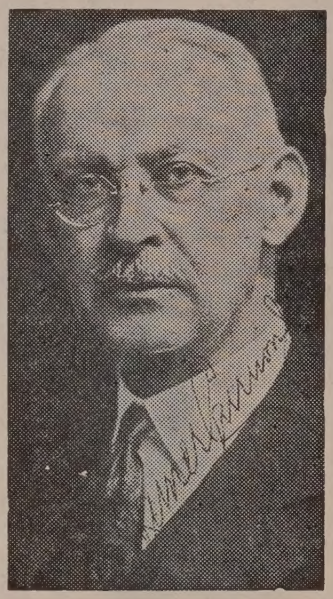
Seven Methodist ministers have had sermons selected for "The World's Great Sermons," a volume edited by S. E. Frost, Ph. D., and recently published by Halcyon House. Those preachers are: John Wesley, Bishops Edwin Holt Hughes, F. J. McConnell, and Ivan Lee Holt, Ralph W. Sockman, Lynn Harold Hough, and William L. Stidger. Three of these preachers, Bishop McConnell, Bishop Hughes, and Dr. Stidger, are graduates of Boston University School of Theology.

Promotions of three Wesleyan faculty members to full professorships and two to assistant professorships have been voted by the trustees. The promotions are in effect for the academic year 1944-45. Dr. Hugh Brockunier has been made professor of History; Dr. Sigmund Neumann, professor in the Social Sciences; Dr. Carl L. Stearns, professor of Astronomy; Russell T. Limbach, assistant professor of Art, and Dr. Frederick W. Sternfeld, assistant professor of Music.

An Associated Press dispatch of August 31 announces the death of the Rev. John T. Wardle Stafford in London. Dr. Stafford was eighty-three years old. He was well known to Methodists in America, for he had been Fraternal Delegate from British Methodism in 1912, 1920, 1923. He served Metropolitan Church of Toronto, Canada, 1923-26 and conducted Preaching Missions in both Canada and the United States in 1927-29. Dr. Stafford's son, Geoffrey W., is professor of Church History at Drew Theological Seminary, Madison, N. J.

The Rev. Richard Kellogg, superintendent of the Northern District of the New Hampshire Conference, announces the appointment of the Rev. Joseph Sullivan to the charge of Monroe and North Monroe, N. H.

An Associated Press dispatch of September 6 announces the death of Bishop James Cannon, Jr., 79, while attending an Anti-Saloon League meeting in Chicago. Bishop Cannon had retired in 1938, but had devoted



THE LATE BISHOP CANNON

great energy to the temperance cause since that time. His leadership in the former Methodist Episcopal Church, South, will long stand as his monument. Mrs. Cannon survives her husband and has residence in Richmond, Va.

Miss Clementina Butler has moved from 36 Vernon Street to 30 Stearns Road, Brookline. Her telephone number remains the same—Aspinwall 1425.

Chaplain (Lieut. Col.) P. M. Hickcox is now serving with his Infantry Division on Oahu Island, T. H. He delivered the Fourth of July address on board an Army Transport in the Pacific and was recently a Vesper speaker at the large Army and Navy Y. M. C. A.-U. S. O. Center in Honolulu. Ensign Barbara Lynn Hickcox is on duty at the Spar Headquarters in Washington, D. C.

The Rev. Frank W. Brooks, a retired Methodist minister, died at the home of his son, Frank E. Brooks, in Corinna, Me., September 9. Funeral services were to be held Tuesday, September 12, the Rev. Frederick L. Niles officiating, assisted by the Rev. John W. Hatch of Hampden and the Rev. Charles H. Johonnett of Palmyra.

The Rev. William R. Nordos of 315 Salisbury Street, Worcester, and Mrs. Nordos announce the engagement of their daughter, Miss Ruth Sylvia Nordos, to the Rev. Alan H. Moore, son of Mr. and Mrs. Melvin W. Moore of East Providence, R. I. Miss Nordos was graduated from Boston University College of Practical Arts and Letters last May. Rev. Mr. Moore was graduated from Brown University, class of 1940, and Boston University School of Theology, class of 1943. He is minister of the Methodist Church in Oxford.

Dr. Vincent Ravi Booth has moved from his home in Bennington, Vt., to 191 Woodcliff Road, Newton Highlands.

Miss Caroline A. Boultenhouse, a retired deaconess of the New England Conference of The Methodist Church, is now a patient at the New England Deaconess Hospital.

The Rev. W. H. Morgan, Methodist leader who served churches in northern New Jersey, New York, and Maryland, died at his home in Maplewood, N. J., on Friday, September 8, at the age of eighty-three. Dr. Morgan was an active social reformer: early in the present century he was active in the "trust-busting" movement, and for many years he served as superintendent of the New York Anti-Saloon League. He was loved for his great work as head of the youth program at Ocean Grove Campmeeting. He leaves a daughter, Mrs. Carrie M. Stevens; a son, William E. Morgan, and thirteen grandchildren.

The Rev. and Mrs. Irving Arnold of Salem announce the birth of a granddaughter, Meredith Lee Hatch, on August 13, at Netarts, Ore. The parents, Mr. and Mrs. Lincoln Hatch, are well known by the young people of New England Methodism. The paternal grandparents are Mr. and Mrs. Clarence Hatch, active members of Grace Church, Cambridge.

Word has been received of the death of Mrs. Joseph P. Kennedy, widow of the Rev. Joseph P. Kennedy, a former district superintendent of the New England Conference, at Greenfield.

College Avenue Methodist Church, Somerville, announces the following additions to its staff: the Rev. Ashton A. Almand, who served as associate pastor of Dauphin Way Methodist Church, Mobile, Ala.; Mrs. Almand, who will be office secretary, and the Rev. Jack G. Moody, who comes from First Methodist Church, Akron, Ohio. Both Mr. Moody and Mr. Almand will serve College Avenue Church on a part-time basis while they attend Boston University School of Theology.

The Rev. Samuel W. Irwin, formerly superintendent of Methodist work in Yugoslavia, offered the opening prayer at the session of the United States Senate on Friday, August 25.

The Rev. and Mrs. Verne Taylor were welcomed to Lake Shore Park Church, Lynn, at a reception sponsored by the Woman's Society of Christian Service of that church, last Thursday, September 7. Mr. Taylor succeeds the Rev. Donald Nothdurft at Lake Shore.

The death of the Rev. Willard Reed, 74, of Cambridge, ends the career of a great Christian educator of the Unitarian Church. Dr. Reed was well known for his distinctive work as co-principal of Browne & Nichols School.

Miss Viola Fisher, interim minister of music at Wesley Church, Worcester, is leaving her work there to continue her musical education. Miss Fisher has served Wesley Church as organist and minister of music since Donald C. Gilley left that work to enter the chaplaincy of the U. S. Navy.

EVENTS

Next Sunday, September 17, marks the 23rd anniversary of the beginning of the pastorate of the Rev. William R. Leslie at St. Mark's Church in Brookline. At the 11 o'clock service he will deliver an anniversary sermon on "Spheres of Influence." Dr. Leslie has just completed a pleasant task as administrator of the Walter W. Bumpus estate. Mr. Bumpus, who died last year, was a member of St. Mark's Church who bequeathed to the church the residue of his estate. The sum which has been received is $14,561.40. During the summer, extensive repairs have been made on the church property, and a new room for the special use of the pastor has been built adjoining the church office.

The Rev. Harold W. Ruopp, minister of the Central Church of Chicago (interdenominational) announces that the services of his church will be held in the Studebaker Theater at the Fine Arts Building, beginning September 17. Central Church has been using Orchestra Hall for its services during the last quarter of a century.

For a dime, or ten cents in stamps, the Interdenominational Bureau of Architecture will forward a blank form for use in examining the church property to discover fire hazards. There were 2800 church fires in 1942, with a loss of $5,100,000. Most of them could have been prevented. Address E. M. Conover, Director, 297 Fourth Avenue, New York 10, N. Y.

Boston University School of Theology announces that Chaplain Carl Knudsen, U. S. N. R., will teach a course entitled, "Ministry to Service Men," and that the Rev. Emory Stevens Bucke, editor of ZIONS HERALD, will teach a course entitled, "Ministry to the Underprivileged." The Convocation at the school will be held at 2.30 p.m., September 13.

"Forward Together in Christian Action" is the theme of the second biennial assembly to be held by the United Council of Church Women in Columbus, Ohio, November 14 to 16, it is announced by Mrs. Ruth Mougey Worrell, executive secretary of the interdenominational organization representing 10,000,000 Protestant church women. Women of all denominations are urged to attend the meeting to plan unitedly a program of action possible only if undertaken together by church women in all parts of the United States. Twelve commissions are already at work on presentations of local, national, and world problems. Topics and cities responsible are: "A Realistic View of Christian Missions at Home and Abroad after the War," Cincinnati; "The Church in Europe—in Axis and Occupied Countries," Indianapolis; "The Latest Word from the World Council of Churches and the Need for an Ecumenical Committee in Every Community," Rochester, N. Y.; "A Who's Who of Great Christian Women Leaders," Councils of Churches in Nebraska; "Early Beginnings of United Church Women—Today's Task in United Work among Church Women," Councils of Churches in Texas; "A Critical Study of Prejudice—Its Cause and Cure," Boston; "Our Profession versus Our Behavior," Detroit; "Special Problems Arising out of the War Situation," Minneapolis; "The Relation of Missions to World Order," Los Angeles and vicinity; "A World View of the Color Problem," Chicago; "A Christian View of the Economic Foundation of World Order," Nashville. Assembly headquarters will be in the Deshler Wallick Hotel, Columbus.

In October, 1946, Mount Union College, Alliance, Ohio, will celebrate the one hundredth anniversary of its founding. As an indication of faith in the future of the college at the beginning of its second century, the erection of a new library building is to be undertaken. Actual construction, of course, must await the removal of war restrictions on materials. A campaign to raise the necessary $250,000 is to be inaugurated immediately, however, by authorization of the board of trustees of the college. The site selected for the proposed new library is between Chapman and Lamborn halls, facing College Street. President Charles B. Ketcham of Mount Union is taking leadership in promoting the project.

The Young Adult Fellowship of the New Hampshire Conference held a week-end assembly at Camp Hedding, N. H., September 2-4. A group of twenty-four young adults and six children, representing ten churches, attended and participated in the program. The meals were served under the direction of Miss Mabel Duplissie and Miss Winifred Ellis. The special feature of the weekend was a series of classes and discussions under the direction of Rev. Harvey K. Mousley of Newport, R. I., representing the Board of Religious Education, Nashville, Tenn. The subject for study and discussion was "Plans for Demobilization." Much interest was aroused and as a result "Findings and Recommendations" will be sent to young adults in every church throughout the Conference.

The Youth Council of the New England Conference will sponsor a weekend leadership training institute on Saturday and Sunday, September 16 and 17, at Wesley Church, Worcester. Sessions will begin on Saturday afternoon at one o'clock and will run through until three-thirty on Sunday afternoon. Classes scheduled are: Visual Aids for the M. Y. F.; Worship Techniques; Methods for Missions; The Job of the M. Y. F. President; Recreation for the Local M. Y. F.; Financing Local Fellowships; Programs of Action for Community Service; and others as needed. Leaders scheduled to be present are John Hoon, W. Randolph Thornton, Bond Fleming, Emory S. Bucke, Glenn Glazier, Earl Riddle, Miller Lovett, and Miss Ruth Wohr. Class sessions will be held on Saturday afternoon and on Sunday morning. After the banquet on Saturday evening, Caravaners and delegates to represent the Conference Youth Fellowship at various conferences this summer will tell of their experiences. Recreation will be held following this presentation under the leadership of Miss Edith Cutting of Cherry Valley, Conference chairman of recreation. Delegates will attend in a body the Sunday morning worship service, when Dr. George A. Fallon, pastor-host, will preach.

With Our Writers

EARL MARLATT, Boston; dean of Boston University School of Theology, author of "Are Ye Able?" and other well-known hymns of the church.

EDWIN HOLT HUGHES, Chevy Chase, Md.; retired bishop of The Methodist Church, a leader in the unification movement.

C. M. MCCONNELL, Boston; professor of Rural Sociology at Boston University School of Theology.

MILDRED H. KEYZER, Lynn; member of Broadway Methodist Church, that city, and recording secretary of the Lynn District Methodist Youth Fellowship.

J. RAYMOND SCHMIDT, Washington, D. C.; general superintendent at the National Civic League.

MEET THE METHODISTS

This gentleman is Mr. John D. Porter, of 38 Osceola Street, Mattapan. He is a Methodist who really works for his church and spends hours of his time "putting his shoulder to the wheel" on whatever happens to be the current job at his church.

JOHN D. PORTER AND SON "DAVE"

If church treasurers and collectors want to get some good suggestions on how to write a "nice letter" to those people who have got behind in their pledges, by all means let them get in touch with John Porter at once! HE KNOWS HOW TO DO IT IN A NICE WAY!

Mr. Porter is an officer of his railroad union and he will give you a most interesting evening of "chat" when he discusses the engines he runs for the New Haven. He is active in the "Co-Op Movement" and has helped greatly in spreading the gospel of that important work. But his church gets all of the time that he can possibly give it. He says that his motto puts God first, because everything else that he does depends on how well he gets on with his Maker.

(ZIONS HERALD *will welcome human interest stories about faithful Methodist laymen and will introduce these Methodists in this regular feature. We must ask that photographs be glossy prints and that $2.50 accompany the order to cover the cost of making the cut.*—EDITOR.)

The Chaplains

What part of the answer statistics can supply to the question "What do chaplains do?" is found in a tabulation based on the reports received by the Methodist Commission on Chaplains covering the first six months of 1944. The reports show that nearly 2000 baptisms have been performed and over fifty-six hundred men of the Army, Navy, and Marine Corps have professed the Christian faith before Methodist chaplains.

"While this does not indicate what could be called a religious revival among service men," Bishop W. W. Peele of Richmond pointed out that "it does indicate that a solid foundation is being laid upon which the churches at home may build when the service men and women return." Bishop Peele is chairman of the Methodist Commission on Chaplains. "Statistics do not tell the whole story of the chaplain's work, but do show that our young men and women are receiving spiritual ministration and guidance and that they are attending religious services and seeking spiritual help," the bishop said.

The figures, prepared and released by D. Stewart Patterson, executive of the commission, represent 1150 of the 1450 Methodist chaplains. Varying circumstances and types of assignment prevent the filing of reports by some chaplains.

No. preaching services	32,741
No. attendance at preaching services	2,659,474
No. given holy communion	310,729
No. reached thru Bible classes	77,340
Personal interviews	470,555
Baptisms	1,925
Professions of faith	5,638

	Army	*Navy*
Ave. attendance per preaching service	85	169
Ave. attendance per communion service	41	107
Ave. attendance per Bible class	18	15

In comparing averages for army and navy, it should be borne in mind that different policies and conditions operate. For example, at an army camp the personnel may be granted week-end leave and be absent on Sunday; whereas, navy men aboard a ship at sea, having no opportunity for leave, attend the service.

To conserve the spiritual work being done among the Armed Service the Methodist Commission on Chaplains acts as a liaison between the field and home churches, reporting to local pastors all baptisms and professions of faith of service men belonging to their church constituencies.

Racism and Employment

Asserting that the racial tensions which exist in our great centers of population are played up by our enemies, Bishop G. Bromley Oxnam told the Senate Education and Labor Subcommittee, August 30, that religion, education, and the law must unite to remove the causes of such tension and "thus forestall petty demagogues who may appeal to prejudice and passion and summon men to the ways of violence."

Appearing as a representative of the Federal Council of the Churches of Christ in America at the opening sessions of the hearings on legislation to create a permanent Fair Employment Practises Committee, Bishop Oxnam declared that "the right to work is elementary."

"Within this right," he continued, "a man's opportunities should be determined by his character and his capacity, never by his color and his creed. The proposed legislation seeks to guarantee this right and is necessary for the reason that an abstract right must be made enforceable if it is to be meaningful."

Pointing out that the American soldier now fighting in foreign lands does not ask whether his comrade is white, black, Catholic or Jew, Bishop Oxnam warned that these soldiers "who have fought to restore liberty abroad must not return to find feedom denied at home."

"Racial discriminations here are played up by our enemies and become divisive forces, thus making difficult the ways to the unity that world order demands," he declared, and added:

"Most of the Protestant forces of the United States are on record as favoring legislation seeking these ends; and several of the major denominations, as well as the Federal Council of the Churches of Christ in America, have specifically recorded their approval of this particular Act."

Our Subscription Offer

ZIONS HERALD

581 Boylston St., Boston 16, Mass.

Please send the Herald to

Name .....

Street .....

City .....

State ..... *Date* .....

Rates: Renewal subscription, $2.50 one year; $4.50 two years; $6 three years.

New subscription, $2 for the first year, cash with order or payment within 60 days.
Check which.

☐ cash ☐ will pay within 60 days

Vermont Letter

★

James A. Perry, Superintendent

Burlington, Vt., September 1.—At the Methodist Shrine, Newbury, Vt., there is held an annual service of worship and fellowship. Here Boston University was born. Little did the founders realize the latitude and longitude of the services they inaugurated for the world. It is the old story of the contribution of the countryside to the cities and the world.

Rev. O. C. Johnson, pastor at Pittsfield, Stockbridge, and Gaysville is in charge this year of the service to be held September 10 at 3.30 p.m. Rev. J. A. Perry, district superintendent of Burlington District, will deliver the sermon. Special music will be enjoyed. Friends far and near are asked to plan their day to make this a continued success in the series of annual meetings through the years.

The superintendent of the Burlington District has been spending the summer Sundays and many week days visiting the small and isolated churches of Vermont, preaching and counseling with these remarkable people who, though few in number, are making heroic efforts to keep alive the church and the faith. The Summer Projects under auspices of the Vermont Council of Churches are ministering to about two dozen unchurched communities. This year, as not infrequently happens, another community will reestablish its regular church ministration to the people of the locality. Dr. Perry has been visiting and cooperating with some of these projects. Interspersed with such activities, he has found a few half-days to fish, swim, and visit some of the highest mountain peaks of the state.

Rev. George E. Robbins, retired Methodist minister, living in Burlington (retired only theoretically), is caring for the work of the churches in East Orange and West Topsham this summer. Mr. Robbins, every inch a teacher, twenty years leader of interdenominational work in Vermont, has sold 160 copies of E. Stanley Jones's book "Abundant Living."

Miss Cleo Duncan has been added to the staff of the Vermont Council of Churches to take the place of Miss Myra Borden who was in charge of the Summer Projects, and now has become pastor of the Baptist Church in Wilmington, Vt. Miss Duncan is a graduate of the Hartford School of Religion. Her former position was with a Larger Parish in Alstead, N. H.

Vermont Congregational Convocation, Montpelier, Sept. 5-8, is open to ministers of other denominations. Excellent program.

Vermont Methodists extend hearty welcome to Emory Stevens Bucke, the new editor of Zions Herald.

Innocent Victims

Last year about 30,000 babies in the United States were born with congenital syphilis. They were truly innocent victims. Health and safety should have been their birthright, but they received disease.

There is no excuse for congenital syphilis. It is one of the diseases that can and should be wiped out. Why, then, were 30,000 babies born with syphilis?

Syphilis is a communicable disease, spread from person to person. A mother-to-be who has syphilis can give the disease to her baby. Syphilis that is passed on in this way is called congenital syphilis. What happens is that at some period during the nine months that the baby is forming within the syphilitic mother he may become infected. Sometimes it happens that women who have had syphilis

THE FELLOWSHIP OF SUFFERING AND SERVICE

World Wide
COMMUNION Sunday
OCTOBER 1, 1944

Though war divides men and nations, Christians must maintain an unbroken fellowship, and around the Communion table pledge allegiance to the Lord of all. Our Bishops call all Methodists to special remembrance of our youth in the armed forces, in camp and on ship, and the war sufferers and refugees of the world, starving and in despair. This means a special Communion offering. In the breaking of bread, we remember those who are without bread, hungry for the Bread of Life.

FELLOWSHIP OF SUFFERING AND SERVICE
740 RUSH STREET, CHICAGO, 11, ILL.

or a long time do have normal babies, but e never know when syphilis will strike and e best safeguard for the baby is for the other to have treatment before the baby is orn.

If the baby becomes infected, different ings may happen to him, depending upon ow long the expectant mother has had yphilis and on how soon the germs reach e baby: the baby may never come to its ll growth and the mother-to-be may have miscarriage; the baby may be carried for ine months but will be dead when he is orn; the baby may be born alive but may e so sick that he will die a few days after e is born; the baby may seem perfectly ealthy but may later have trouble with his yes, lose his hearing, have irregular teeth, iseased bones, or lose his mind. One half f all the babies born with syphilis die within e first year of life.

Babies who are born with signs of conenital syphilis may have "snuffles" or what ooks like a head cold, and sores on their odies. In others, syphilis may not show its avages until later, sometimes not for twenty, irty, or more years.

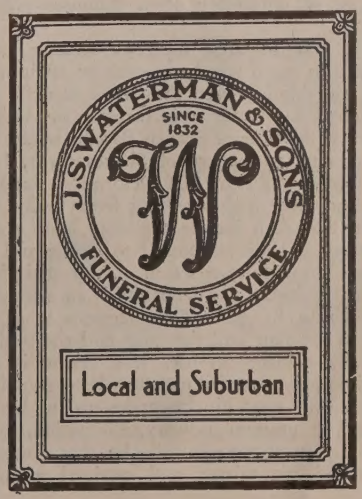
We said that no baby need be born with yphilis. This can be made a reality. As oon as a woman expects a baby, she should ee a doctor for examination and advice which is wise and helpful at this time. The xamination should include a blood test to nd out if the expectant mother has syphilis. The examination without the blood test is ot enough since the woman may show no igns of syphilis and the blood test will help o discover the disease. Our Massachusetts renatal law also requires examination for yphilis. If the mother has syphilis and treatment is begun before the fifth month of her pregnancy, it is almost certain that the baby will not have syphilis. Treatment must be taken regularly. Even though syphilis may not be found until later in the mother's pregnancy, treatment should still be taken in order to give the baby every possible chance. If the expectant mother cannot afford a private doctor, she should go to the nearest hospital or health department. Most hospitals in Massachusetts have clinics for treatment of syphilis. If she cannot pay, free care will be given.

Babies who are born to syphilitic women should be carefully watched by doctors. If syphilis is found, babies, just like grown-ups, should have treatment as soon as possible, within the first weeks or months after birth. Treatment should be continued as long as the doctor feels it is necessary. If stopped too soon, it may mean heartbreak later in possible deafness, blindness, crippling, and insanity.

Every child whether he has syphilis or not should have good care. This means good food, plenty of hours of sleep, play out-of-doors in the air and sun, and keeping away from people who have colds and other communicable diseases. The child who has syphilis needs this even more than other children since he is often sickly and good care helps to keep him in better condition.

Many people because they do not know the facts will keep away from a syphilitic child for fear of catching the disease. Newborn babies with syphilis who have "snuffles" and open sores are dangerous to people, but following the doctor's advice in their care will remove this peril. Treatment takes away the risk of catching the disease just as it does in treatment of syphilitic grown-ups. Even without treatment, by the time the baby is two or three years old, his syphilis is not communicable. By the time these children start school at five or six years of age, it is perfectly safe as far as their syphilis is concerned for them to mix normally with other children and grown-ups.

The child with syphilis should not be treated like a sinner or an outcast. Neither should he be babied or pitied. Warmth and intelligence are necessary, as with every child, in planning for him. He should be given the advantages of regular treatment, good home care, opportunity for play with other children, and an education so that when he grows up he can beneficially fit into the life



of his community with faith in his ability and a feeling of belonging. If he has had regular treatment and is in good physical and mental health, there is no reason why he cannot marry and live a useful and happy life.

Anti-Semitism Caused by Inferiority Complex

Daniel L. Marsh, President of Boston University

(*Address at Good Neighbor Conference on Anti-Semitism, September 7*)

This conference is called to discuss anti-Semitism, especially with a view to preventing its manifestations in outbreaks or otherwise. Although anti-Semitism is being exclusively considered in this conference, yet it is only one form of religious or racial intolerance that may manifest itself as easily as anti-Christianity, anti-Protestantism, or anti-Roman Catholicism as anti-Semitism. Therefore, when we are talking about anti-Semitism, we could with equal accuracy say the same things about anti-Christianity, or anti-Roman Catholicism, or anti-Protestantism, or anti-Methodism, or anti-Congregationalism, or anti-anything-else.

Let me discuss one single aspect of this question, namely, that anti-Semitism, or anti-any-other-religion-or-race, grows out of and is supported by a sense of inferiority. What is called an "inferiority complex" exercises its greatest influence—works its greatest weal or woe, as the case may be—on the border line between individual psychology and social psychology. Every natural and normal person desires to achieve, wants to have a feeling of adequacy, craves power, is ambitious to be properly adjusted to environment, covets strength, and longs for the approval of others. If he possesses some deformity, some weakness, some maladjustment, some inadequacy, physically, economically, educationally, socially, or otherwise, he is likely to develop a sense of inferiority.

This sense of inferiority may cause the individual to follow any one of several courses. The craving for superiority may prompt the victim of the inferiority complex to seek compensation by becoming a bully. That explains many a bad boy in the schoolyard, who may become a thug, a gangster, or a criminal. It may seek compensation by bragging and strutting: bravado is usually a compensating method of hiding fears. Strutting is a sign of weakness. Bragging roots in limited accomplishments. An exaggerated front of intrepidity often disguises pitiable panic.

It may manifest itself by seeking excellence in some worthy pursuit or attainment. While this has been shown by modern psychologists, it is far from being new. As long ago as the time of Francis Bacon (which you will date as the era of Shakespeare), Lord Bacon in his essay "Of Deformity" declares: "Whosoever hath anything fixed in his person that doth induce contempt, hath also a perpetual spur in himself to rescue and deliver himself from scorn. . . . It stirreth in them industry . . . deformity is an advantage to rising Kings." That suggests what has been the spur and the goad and the push of many a successful life. If a person is conscious of some failing, that very consciousness may spur him to make up for his defects by unusual industry, application, study, and perseverance until he has superbly trained his talents and attained a supernormal capacity. Eliot, former president of Harvard, had a disfiguring birthmark on one side of his face of which he was always conscious. Warren, the first president of Boston University, and one of the greatest educational statesmen America has yet produced, had a clubfoot of which he was always conscious when he walked with others. Napoleon was of diminutive stature, and as a foreign student in Paris was treated contemptuously by his schoolmates, and chafed under both defects. Abraham Lincoln was conscious of his ungainly appearance and of a certain lack of social grace. Theodore Roosevelt was a physical weakling when he graduated from college, and yet was so determined that he would be strong that he became the cowboy, the "Rough Rider" of San Juan Hill, the tennis-playing, boxing, dynamic President of the United States. Franklin D. Roosevelt undoubtedly suffers from a sense of inferiority because he is unable to rise to greet others, and to stand or walk alone. All of these, and many others in history, have sublimated their sense of weakness into high endeavor and great attainment so that the world thinks of them as strong and brilliant and beautiful.

Now, the sense of inferiority that makes a man a bully or a braggart, that makes him offensively aggressive, is likely to arouse the spirit of opposition in others. If the bully and the braggart and the aggressor become too offensive, persecution results. That is, the sense of inferiority has here invited persecution.

On the other hand, the man who feels himself inferior to others, and is afraid that others will overtop him, or put him in the shade, will stop at nothing to get rid of the person or the group of persons who overshadow him or who stand in the way of his progress. This makes colossal murderers like Napoleon and maniacs like Hitler.

What is true of an individual may be true of a group, a community, or a nation. The whole scapegoat business grows out of a sense of inferiority or of failure. As a matter of fact, both a sense of fear and a sense of failure root in a conviction of inferiority. We feel unable to cope with the thing we fear, which means we regard ourselves as inferior to it. When we admit failure, either as individuals or as groups, it means that something else has thwarted our progress and overcome us, and hence we are inferior to that something else, whatever it may be.

Often the seeds of persecution are sown in the minds of children by their elders and their religious teachers. What I mean is this: If a Sunday school teacher, or a preacher, or a priest, or a rabbi teaches his children that his church is the only true church, that God does not have respect for any other church, that, indeed, other churches are a heartbreak to the Almighty, he is simply confessing that he is afflicted with an inferiority complex. Within his heart, he is afraid that his church is not quite as good as other churches. He doubts whether it can stand up against other churches in the clear light of reason and the acid testings of life and experience. This fear means that he really regards his own church as inferior to the others. He compensates for this sense of inferiority by boasting that his is the only true church and that all others are false. The result is that the children come to despise those who belong to other faiths, and when they grow to maturity, and the psychological climate becomes favorable to bigotry and persecution, then these children, grown big, break forth as anti-Semitic, anti-Catholic, or anti-Protestant hoodlums, as the case may be.

What are we going to do about this? Let me make three or four practical suggestions.

First. Let all members of every racial and religious group, without exception, make sure that they practise the Golden Rule toward all other individuals and groups. Let them "lean over backward" to have a superabundance of the attractive and positive traits of character, such as honesty, a sense of honor, loyalty, love, courage, and a willingness to cooperate with others, especially helping others in enterprises of service to mankind. Let them make sure that they have no selfishness or egotism or jealousy in their make-up. Let them aim to understand others, to forgive injuries, to do justly, to love kindness and to walk humbly with their God.

Second. Let preachers and priests and rabbis be ever on the alert to foster in the minds of their young people the idea that there is something in every other group that God loves, and that is worthy of respect and appreciation. Let us have no more of the narrow and bigoted notion that any one race is the chosen race, or that any one church is the preferred church of God, or that the Almighty is pleased when we speak in a derogatory way of the faith of others. We can never hope to build the kingdom of God on earth, whose motive is love and whose method is faith, unless we do away with bickerings and faultfindings and harsh criticisms of one another.

Third. Let the victim of an inferiority complex, whether it be an individual or

We Are Paying What We Owe When We Give to Our Retired Preachers' Fund

Yet in truth we can never pay all we owe for the service rendered by the consecrated men and women of our parsonages thru the years.

Their Service To Us Is Incalculable
Our Gratitude To Them Is Immeasurable

Make Checks Payable to PREACHERS' AID SOCIETY

In making your Will or Estate Pledge use the full legal name,

Preachers' Aid Society of the New England Annual Conference of The Methodist Church

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

group, pull the cause of this sense of inferiority out into the open and hold it up against the light on different levels, and see it for what it is. Then let him sublimate his resentment *against* into enthusiasm *for*. Let him render some sacrificial service to the person he hates, and his feeling of hostility will be transmuted into appreciation and good will.

Fourth. Let us throw into the discard persons or groups of persons who cowardly try to find scapegoats for their own failures. Let us train each new generation to understand that one of the finest marks of mature manhood is a willingness to accept full responsibility for the results of one's own words and deeds.

EDITOR'S NOTE:

The foregoing material represents the thought of one of Methodism's leading educators. Priests, rabbis, and ministers joined in an active discussion around Dr. Marsh's paper. We invite "Letters to the Editor" from our readers to get further reactions.

BOOKS JUST RECEIVED

★

Good News of God. By Charles E. Raven. Harper & Brothers: New York. Price, $1.25.

The Predicament of Modern Man. By D. Elton Trueblood. Harper & Brothers: New York. Price, $1.

The Arts and Religion. By Albert Edward Bailey, Editor, Kenneth John Conant, Henry Augustine Smith, Fred Eastman. The Macmillan Company: New York. Price, $2.50.

The Negro in America. By Maxwell S. Stewart. Public Affairs Pamphlet No. 95. Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York 20, N. Y. Price, 10 cents.

The Shining Hour. By Grace Noll Crowell. Augsburg Publishing House: Minneapolis. Price, 75 cents.

It All Happened Once Before. By Roy L. Smith. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

American State Papers on Freedom in Religion. Compiled by William Addison Blakely. Review and Herald Publishing Association: Takoma Park, Washington, D. C.

Let's Think About Our Religion. By Frank Eakin and Mildred Moody Eakin. The Macmillan Company: New York. Price, $2.

Educational Opportunities of Greater Boston. Compiled by the Prospect Union Educational Exchange, Cambridge, Mass. Price, 50 cents.

Down Peacock's Feathers. By D. R. Davies. The Macmillan Company: New York. Price, $1.75.

Bibles for Gifts

We have them in all prices, bindings and languages.

Send for Catalogs

Massachusetts Bible Society

41 Bromfield St., Boston

TAKE Sun-Glow TABLETS

Regularly

These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitamin D —with Copralated Iron. They are an effective tonic.

SOLD AT ALL DRUGSTORES

40 for 50c 100 for $1.00

Brewer & Company, Inc.

Worcester, Mass.

Church Register

HERALD CALENDAR

New England Conference Methodist Youth Fellowship, First Weekend Institute, Wesley Church, Worcester, September 16, 17

West Virginia Conference, Parkersburg, Bishop J. H. Straughn, September 20

Augusta District Conference, Oakland, Me., September 20

New Jersey Conference, Ocean City, Bishop F. P. Corson, September 20

Northwest Iowa Conference, Grace Church, Sioux City, Bishop C. W. Brashares, September 20

Southern Illinois Conference, East St. Louis, Ill., Bishop J. R. Magee, September 20

Bangor District Conference, Old Town, September 21

Portland District Conference, Chestnut Street Church, Portland, September 22

Southwest Missouri Conference, Joplin, Bishop I. L. Holt, September 23

Religious Education Week, September 24-October 1

Crusade for Christ, District Superintendents' Meeting, St. Louis, Mo., September 26, 27

East Tennessee Conference, Princeton, W. Va., Bishop W. J. King, September 28

Tennessee Conference, Nashville, Tenn., Bishop P. B. Kern, September 28

New England Southern Conference Woman's Society of Christian Service, Annual Meeting, Union Methodist Church, Fall River, October 17, 18

World Community Day, November 3

United Council of Church Women, Second Biennial Assembly, Columbus, Ohio, November 14-16

Board of Temperance Annual Meeting, Washington, D. C., December 1

Bits of Fun

He: "If I had a million dollars, do you know where I'd be?"

She: "I'll say. You'd be on our honeymoon."—*Exchange.*

A young mother, who prides herself on keeping tuned to the times, was preparing to take her ten-year-old son to the movies. The son watched dubiously as she prepared her coiffure in accord with a new mode. Finally he asked, "Mother, you aren't going to wear your hair that way, are you?"

The mother replied such was her intention, adding that she thought it made her look sophisticated.

"Well," said the ten-year-old resignedly, "I don't know what the word means, but I would rather you would look human."—*Wall Street Journal.*

An English teacher was teaching a class of Southern belles in a school hard hit by the war-time shortage of men. The class had reached Herrick's poem which begins, "Gather ye rosebuds while ye may," and in the course of the lesson the teacher asked for a summary of the thought. One girl realistically reflected the feminine problem of the times when she answered: "Grab a man while you can!"—*Christian Science Monitor.*

As two elderly ladies were walking along the street they passed a couple of military policemen. One of the ladies drew the other's attention to the armlets bearing the letters M. P.

"That's what I call sensible," she said. "It's much better for them to patrol the streets than to waste their breath in the House of Commons."—*London Answers.*

A group of adults were discussing what to do with Mr. Hitler after the war. All agreed that he must be shown the error of his ways if possible. A four-year-old boy listened to them with interest for a while, until he could contain himself no longer.

"I just wish my mama could spank him!" he said, with all the conviction of experience.—*Christian Science Monitor.*

PM tells of the couple who applied for a marriage license in a small New Jersey town. The town clerk asked the bride-to-be where she was born. She told him, in Riga.

"Where's Riga?" the town clerk asked.

"It's in Latvia," she said.

"And where," he asked, "is Latvia?"

"Why," said the girl, "it's in Europe."

"Look, miss," he said impatiently. "Maybe it's in Europe now, but what I want to know is where was it before the war?"

Teacher: "Mary, this composition on milk was supposed to be two pages long—and yours is only half a page!"

Mary: "But I wrote about condensed milk, Miss Jones."—*Exchange.*

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Department 55, Scranton 2, Pa.

The Following Is a

COPY OF A LETTER THAT MAY INTEREST YOU

My dear ————:

Our friend in common, ————, has told me of your desire to leave your money where it will accomplish the most good for the greatest number of people. I think this is a fine ambition, and I congratulate you upon so wise a decision.

I am absolutely honest when I say that I do not know of any place where money can accomplish more positive good than in Boston University. I trust that when you are arranging for the settlement of your estate you will leave every cent possible to this great institution. Let me venture to raise the question as to whether you might not find our Boston University annuity plan a very inviting thing. If, for instance, you have twenty-five or fifty thousand dollars which you could invest in an annuity, then you would pay the money over to Boston University, and in return, Boston University would furnish you with a bond which would guarantee an annuity as long as you live. If you have someone dependent upon you, it could be made a joint annuity, which would pay the agreed upon rate of interest to the two annuitants and to the survivor as long as either one lives. The rate of interest is determined by the age of the annuitant. I shall be glad to furnish you detailed information if you desire it.

However, whether your choice is to make an outright gift, to devise a bequest, or to purchase an annuity bond, I am sure you will wish to know something about the service rendered by Boston University. I therefore venture to submit the following outline of the University's growth and achievements:

Boston University was founded 105 years ago. It was chartered under the name "Boston University" in 1869. It is composed of twelve Departments: six undergraduate colleges, and six graduate professional schools. The undergraduate Departments are the Colleges of Liberal Arts, Business Administration, Practical Arts and Letters, Music, Physical Education, and the Evening College of Commerce. The graduate professional schools are: Theology, Medicine, Law, Education, Social Work, and the Graduate School of Arts and Sciences.

Each one of these Departments is composed of faculty members who are distinguished authorities in their respective fields. The student body is composed, in normal times, of from twelve to fourteen thousand young men and women, coming from every state in the United States, and from many foreign lands. The alumni are most distinguished, and this means the alumni from every Department in the University. For instance, five hundred and seventy-seven men trained in the School of Law have been elected members of state legislatures and of the United States Congress. Among its graduates we find eighty-five mayors of cities and ten governors of states. For more than twenty-five years, a majority of the justices of the Supreme Judicial Court of Massachusetts have been graduates of this School, as have also a number of justices,, including chief justices, of several Supreme Courts. Indeed, in proportion to their number, more of the graduates of Boston University School of Law have become judges than of any other school of law in the country.

Our School of Theology is equally famous. At least thirty of its graduates have been elevated to the high office of Bishop. Some years ago a referendum vote was conducted by a non-denominational journal in Chicago, and it was revealed that five of the twenty-five greatest preachers in America were products of Boston University School of Theology. No other Theological school approached that number. The School is famous for having furnished trained leadership for every field of religious endeavour—preaching, church administration, the missionary field, religious journalism, etc.

Boston University's leadership is outstanding in every sphere of education, from grade schools to universities. In Robert Lincoln Kelly's book, "The American Colleges and the Social Order," Boston University is listed as a "Mother of Colleges." The author points out that alumni of Boston University have founded fifteen institutions of higher learning in the United States and six in foreign countries, and that a total of one hundred and ninety alumni of Boston University are or have been college and university presidents.

Boston University has received many recognitions. Its various Departments are members of or on the approved list of every accrediting and standardizing agency in their respective fields. As long ago as 1889, Boston University was awarded the Gold Medal at the World's Exposition in Paris, and as recently as 1936, Boston University was awarded the FIDAC Educational Medal by the "Federation Interalliee des Anciens Combattants" at Warsaw, Poland.

Boston University has been distinguished from its beginning by a courageous pioneering spirit. It has to its credit a long list of "firsts." For example: Boston University was the first university in history to make arrangements for intercontinental systems of study; it was the first in the world to admit women to all Departments on full equality with men; it was the first in America to require the three-year graduate course in medicine, and to require that it be taken in residence,—later the course was raised to four years; it was the first in America to present and require the mastery of graduate course in law with suitable entrance requirements, and for some years it was the only one maintaining the three-year course; its academic faculty was the first in America to be made up exclusively of professors who had pursued postgraduate studies in Europe; its School of Theology was the first in America to present regular courses by scholars representing different denominations.

The telephone was invented by Alexander Graham Bell while he was a Professor at Boston University.

Boston University is located in the heart of Boston, "the Athens of America," which provides it with an atmosphere congenial to scholarly pursuits. Famous patriotic, historical and literary shrines stimulate the intellectual appetites of the students.

Boston University offers a magnificent opportunity for the establishment within it of memorials to loved ones.

Gifts, annuities, and bequests will help Boston University to continue its amazing service to mankind. You can, of course, designate your gift or bequest or annuity for any particular Department or form of service rendered by the University; but the best thing is to leave the money as follows: "To the Trustees of Boston University, to be used for either general or specific purposes of the University, as the President and Trustees may determine." The reason for suggesting that it be left to the discretion of the President and the Trustees is that they are in a position to know the greatest need confronting the University at any particular time. However, it would be fine if you wish to specify definitely that the money must be used for the new building program, or that it must be added to the permanent endowments of the University.

Please be assured that I shall count it a pleasure to hear from you and to receive any questions which you may desire to ask.

Faithfully yours,

DANIEL L. MARSH, President of Boston University

688 Boylston Street — Boston, Massachusetts